

GUIDE

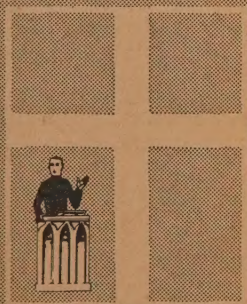
A Publication of the Paulist Fathers

"Liturgy? Gosh, Yes!"

A somewhat widespread complacency assumes that because the Catholic Faith does not change, our possession and method of proclaiming it can never be improved.

Reverend Charles Davis

JUNE-JULY 1960, No. 149



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IT SEEMS TO ME

Direct and Indirect Approach

To those of our readers who have been recently elevated to the Holy Priesthood we extend our sincere congratulations. We earnestly hope that they will maintain their special interest in the apostolate to non-Catholics. Along with being one of the most urgent challenges to priestly zeal, this can be one of the most consoling and satisfying of the works of the priesthood.

Work for converts can be direct and immediate; and it can be indirect and long range. Both are essential if we are ever to win our nation to the Faith.

There are non-Catholics in all our parishes who are already well disposed toward the Church. Spiritual need, reading, the example of Catholic relatives or acquaintances—along with many actual graces—have prepared their souls for richer gifts. Where there is a parish inquiry class conducted regularly and competently, a majority of these people become Catholics after completing the course of instructions. It would be inexcusable of us not to employ this direct approach which facilitates the journey of interested inquirers, gives the laity a practical means for exercising their zeal and enables a priest to exercise a broad apostolate within the limits of his time and energies.

Indirect labor for conversions is concerned with the remote preparation of souls for faith. Its results may be long delayed. Yet it is indispensable if we are ever to improve the opinion held by the mass of our fellow citizens regarding the Church. We know that their deepest spiritual needs can be answered only by Christ's Church. Why do they not look where these riches may be found?

Some think that the main reason is that Catholics themselves do not sufficiently reflect in their lives the riches of the Faith. And the young priest who wishes to learn why this is so can scarcely make a better beginning than by reading the masterly paper of Father Charles Davis carried in this issue of *Guide*.

JOHN T. MCGINN, C.S.P.

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"Liturgy? Gosh, Yes!"

By Reverend Charles Davis

The title is taken from *Cracks in the Cloister* where there is a suitable cartoon showing an affected, over-refined monk answering in this way a feeble-looking layman. It is a well-deserved skit on a certain attitude to the liturgy sometimes met with in this country. The liturgy is made the preserve, the playground of a refined *élite*—not without some who have become rather odd in their refinement. Interest in the liturgy is taken to mean, at the best, a keen aesthetic appreciation of its beauty and riches or, at the worst, on the lunatic fringe, a raving over appraised albs and suchlike mediaeval knick-knaks. The lover of plain chant who is so in love with it that he objects to the people singing it, because their ragged rendering spoils its ethereal beauty, is not an unknown figure. Some who earn a reputation for being liturgically minded are among the deadliest enemies of the liturgy in its fundamental values.

What needs to be said, despite the paradox of saying it of so great a mystery, is that the liturgy is for Christians essentially an ordinary affair. It forms the center of the ordinary life of the Church. At its basic and most vital it simply means that Christians gather together and meet one another and carry out together, each according to his place in the Church, the normal and distinctive activities that belong to them as Christians. There is nothing esoteric or exclusive or optional about the liturgy for Christians; it is part and parcel of their life.

The Mass is the family meal of the Christian community. By all means let there be as much dignity and beauty as possible—a lively sense of the sacred must never be absent—but it is better for things to be car-

ried out in an externally untidy way, but with everyone taking a real part, than to have a faultless performance with the congregation looking on passively. The church is not a theater but a house. It is a family that is gathered together, not an audience. The people are there to take part, not to watch. . . .

In his talk at the Assisi Congress in 1956, Father Jungmann pointed out that the pastoral concern of the Church was the key to the long and complicated history of the liturgy. What explains the creation of liturgical forms and the many changes in liturgical rites? The inner directing force of liturgical development is the Church's pastoral charge and its fulfillment through the liturgy. It is in fact, a down-to-earth pastoral movement working for the renewal of the Christian life of ordinary people at its center and source.

At least it is now. It is customary to distinguish two or even three phases in the modern liturgical movement. The first phase belongs to the nineteenth century. It was dominated by Guéranger, the founder of Solesmes. His work has come in for some very heavy criticism in recent years. The criticism has erred by excess. Some of his ideas are plainly unacceptable, but it would be wrong to dismiss the first stage of the movement as merely aesthetic and antiquarian. It would be more accurate to call it monastic. Guéranger wanted to make known the doctrinal and devotional riches of the liturgy, and he had considerable success in doing so. But the effort remained remote from the ordinary life of the average parish, and too much stress was laid on the external splendor of the liturgy as ideally executed. This remoteness from the ordinary Christian community in its normal functioning led in some quarters to a romantic concern with beautiful inessentials and to a failure to bring into sufficient prominence the basic values of the liturgy.

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In contrast to this, a strongly pastoral concern marks the second stage in the movement. The forerunner here was undoubtedly St. Pius X in his restoration of frequent communion and his attempts to get congregations to sing. His remark designating active participation in the liturgy as the primary and indispensable source of the true Christian spirit is deservedly famous and can serve as the motto of the movement. Nevertheless, papal decrees do not constitute a movement, and for the beginning of the movement properly so-called we must turn to Belgium and the work of Dom Lambert Beauduin. The remark of Pius X just mentioned was made in *Tra le Sollecitudini* of 1903. It was a few years later at the Catholic Congress of Malines in 1909 that Dom Lambert put forward his program. This year we celebrate the fiftieth anniversary of this Congress, where many would place the birth of the movement in its present form.

The liturgical movement would not, however, be what it is at present without what took place in Germany. Some, in their desire to find an appropriate starting-point for the liturgical movement, have chosen the meeting of a group of Catholic laymen—university teachers, doctors and lawyers—which took place at Maria Laach in 1914, in order to discuss ways and means to promote the more active share of the faithful in the Mass. Although at first decidedly less popular and less realistic in approach than its counterpart in Belgium, there developed between the wars in Germany a liturgical movement of such power that it will be seen in history as a decisive and formative force in the modern Church. Despite a slow start in this respect, it did in fact get to grips with the realities of ordinary parochial existence; but where it became outstanding was in the quality of its liturgical scholarship and the depth of its doctrinal reflexion. Most theologians are rightly hesitant about the *Mysterientheologie* of Dom Odo Casel in the precise form in which he put it forward, but few would deny that the work of Maria Laach has served to uncover the doctrinal richness implicit in the liturgy in a way that has decisively influenced the theology of the sacraments and of the Eucharist in particular. Nor must we forget the scriptural and patristic emphasis given to the movement in Germany and Austria.

In brief, there emerged in Germany one

of the most influential movements seen in the history of the Church, a vast movement of pastoral renewal but where the pastoral renewal was backed and directed by a scriptural, patristic and doctrinal learning and reflexion that have rarely been surpassed. It is well to remind ourselves that although the restoration of the Paschal Vigil came as a bolt from the blue to us in this country it had been prepared and made possible on the historical, doctrinal and pastoral levels by the work done in Germany.

The third stage is that of liturgical reform. What happened was that the historical, doctrinal and pastoral work brought the realization that our present liturgy was not in a healthy state. Historical studies laid bare the evolution of the liturgy and showed the reasons why the liturgy had ceased to play that part in the ordinary Christian life that it should. One conclusion became clear: if vitality was to be restored to the liturgical life of the Church, changes must be made. Historical studies made it possible to discern which changes would be true to the traditional nature of the liturgy and which would be foreign to it and due to some unfounded modern fashion.

LITURGY CANNOT BE CREATED

Prominence has been given to the work done in Germany, first because this is true to the facts, secondly because some who dislike things French identify the movement with French restlessness and then dismiss it. As a matter of fact, the French did not really get going in regard to a pastoral liturgical movement until toward the end of the Second World War. When they did, their contribution proved invaluable. They produced a flood of clear and reasonably popular writing on the subject. Not all was gold, and there was some dross. There was, in particular, a too hasty adaptation of the liturgy by some to the requirements of the apostolate. Liturgy cannot be created; it must be received. It is a traditional datum which we must accept and make our own. All the same, we in this country have no right to complain since we have been so dependent on the French for our knowledge and understanding of the movement.

Where, however, the French have been outstanding is in the Biblical movement, so closely connected with and vital to any true

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of Catholic teaching is an out-of-date inadequacy."*

liturgical movement. They have been foremost in responding to *Divino Afflante Spiritu* and incorporating into Catholic thought the results of Biblical criticism. They have pursued the work of the doctrinal understanding of the Bible—that work, that is, of Biblical theology. The *Bible de Jérusalem* is a landmark, both in restoring the Bible as a living element in the thought and piety of the faithful and in presenting a Catholic understanding of it that is both critical and theological. . . .

But what is so depressing—indeed often heart-rending—is to observe the superficial character [in England] of so much of our apostolic effort. We refuse to acknowledge the power of ideas. We neglect the content of what we preach. We are anxious to devise ways and means of getting an ever bigger audience to hear what we say but we will not devote the time, effort and discussion necessary to improve the quality of what we say. So often it is taken for granted that we are already in full possession of what we have to get across, that our possession of it is perfect, stable and nicely balanced, so that all we have to do is to work out ways and means of getting it across. It never seems to occur to us that people sometimes do not listen, because what we tell them is not worth their attention and does not meet their legitimate needs and desires.

The inadequacy of so much of the current popular accounts of Catholic teaching is an out-of-date inadequacy. It is being overcome elsewhere in the Church by the various forces of doctrinal renewal. The main obstacle to these forces in this country is a widespread complacency that ignores the inadequacy and presumes quite wrongly that because the Catholic faith does not change, our possession and account of it can never be improved.

Many must have heard the cry that went up for a kerygmatic theology. Rightly understood, this is not a new branch of theology but an attempt to bring the work of theology into closer touch with what is required for the proclamation and teaching of the Christian message. What lies behind this striving for a new approach in theology is the conviction that methods in preaching

and teaching are not enough; our concern must be principally with the content and structure of our message. Our complacency must then be shattered; we must realize that all is not well in this matter. The literature already available in this country is not fully used because of a failure to take to heart the need for serious doctrinal reflexion and improvement.

FAITH MEANT LITTLE TO LAPSED

How do we tackle the problem of the lapsed? Experience shows that most lapsing is a drifting away from the faith by those to whom it has never meant very much. It ought then to be a truism to say that the problem of the lapsed implies the inferior quality of the Catholic faith in many of our people. But this lack of quality does not affect only those who actually drift away but also many more. Instead of continually asking about the innumerable factors that cause some of those whose Catholic religion is inferior to drift away, while others in some way or other manage to survive, we should ask: in what does this inferiority, this lack of quality, consist?

Ignorance of the faith is no answer. What is wrong is more than that. We give a lopsided and impoverished presentation of the Christian message. The urgent need is to improve the content and structure of our message. That is what the liturgical, Biblical and catechetical revivals are concerned with. Their effect will be lasting because they are busy, not simply with practical matters, but with a doctrinal renewal. Unless we are prepared to rethink the content of our faith, our pastoral work will remain superficial and ineffectual. Why is it, if we may judge from reports, that the numbers attending the Paschal Vigil have noticeably decreased after the novelty has worn off? Because the restoration of it involves a doctrinal reorientation which requires much study on the part of the clergy and years of preaching to the laity before it will be properly assimilated. . . .

By now almost everyone has heard the word "Christocentric." That our preaching, teaching and theology must be Christocentric

has been generally recognized. The *kerygma* or message is centered on Christ, and we should respect this structure. The universal acknowledgment of this is a great step forward, but yet its central place in the Christian consciousness of our people is the risen humanity of Christ. How do the faithful think of Christ? When they think of Him as man, they think of Him as an historical figure. They have in mind Jesus as He lived in Palestine, teaching and working miracles and then dying for us on the Cross. When they think of Him as He is at present, when they pray to Him, they think of Him almost always as God.

This does not mean that they would countenance for one moment the idea that Jesus has ceased to be man, nor is it denied that they see Him imaginatively as man. But what alone is important for them is His Godhead. Jesus is God, the God we worship—that is all they are aware of. What is lacking is the awareness of the risen Christ as the *mediator* through whom we have access to the Father; an awareness of Christ who by His resurrection has become in His *humanity* life-giving. It is Jesus the man who has been exalted as the source of life for us, so that our Christian life is a share in His risen life.

We go to God the Father in and through Christ; that is, in and through the glorified humanity of Christ. The structure of liturgical prayer indicates this. *Per Dominum nostrum Jesum Christum*. How foreign that structure is to the personal piety of Catholics! Yet how can we enter into the Eucharist and take part in it unless we make that structure our own? In the Mass we have to enter into Christ's surrender of Himself to His Father and worship God the Father through and in Christ. In Holy Communion we are nourished on the Body and Blood of the living and glorified Christ and joined to His life-giving humanity. Too many Catholics still see in the Eucharist simply the real presence of a divine Person to be adored. The question, Who is present in the Eucharist? often meets with the answer, God—an answer which empties the Eucharist of its proper and immediate content.

We must restore then a realization of the risen Christ as our mediator and an intelligent grasp of the structure of liturgical prayer and sacrifice: *per Christum ad Patrem*. Only in this way will participation in the liturgy be properly understood. The

early Christian confession "Jesus is the Lord" expressed the fact that Christ has been exalted to the right hand of the Father and as glorified now continues to make intercession for men. It was an expression of belief in the ever-living Christ and in His present activity. It included a recognition of His divinity, but of that divinity as embodied in the glorified man Jesus, through whom we go to the Father.

Our grasp of all this depends on our understanding of the resurrection as a mystery of salvation. For too long Catholic theology considered the resurrection exclusively from an apologetic angle and lost sight of it as a mystery of our faith—indeed as the center of the Christian message of salvation; for the *kerygma* is the proclamation of the paschal mystery. How difficult it is to overcome this neglect is shown by the fact that the admirable, up-to-date *Christ in Us*¹ by Killgallon and Weber (London, 1958), which has given a new look to convert instruction, still treats the resurrection only from the apologetic angle. The restoration of this mystery to its place has been achieved by the advance of Biblical theology. . . .

EASTER IS CENTER OF CHURCH YEAR

While the Biblical scholars were forging ahead in their rediscovery of the Biblical teaching on redemption, liturgical scholars were making clear the fundamental place of the resurrection in the liturgy—a place manifested in the position of Easter as the center of the Church's year. Easter is not simply one feast among many; it is *the* feast, the climax of the year, the center on which all converges. Its place is not a matter of chance or of historical accident but is due to a doctrinal reason: the place of the paschal mystery in the Christian message.

The realization of this made intolerable what had happened to the Easter Vigil—the culminating celebration of the entire year carried out in the early morning of Holy Saturday before a handful of loyal but uncomprehending devout. In the consciousness of the Western Church, Easter, in fact, lost its central place and importance. This fading of Easter into the background must be one of the most significant facts in the history of the Christian life; it was

¹ The English title of *Life in Christ*.

"The restoration of the Easter Vigil is an achievement of the liturgical movement that must be termed momentous."

fraught with consequences. The more one realizes the place of Easter, the more astounding does it become. Certainly, an almost frightening example of the ebb and flow possible in the life of the Church and in its understanding of the faith.

The restoration of the Easter Vigil is an achievement of the liturgical movement that must be termed momentous. It will be long before it bears its full fruit; its repercussions will probably extend over centuries. Nothing short of an upheaval is required in the outlook of the average Catholic before it can be properly appreciated. We have hardly begun to achieve this. How many Catholics when asked what was the greatest feast of the year would answer at once and without hesitation, Christmas? And in answering thus, they would be thinking mainly of the human side of the birth of Christ. So many of our faithful have but the dimmest insight into the Christian message in its central content, because the paschal mystery has not its proper place in their religious consciousness.

NEED SENSE OF HISTORY

We have only to look at the commentaries on the Easter Vigil to see that to understand it we need a knowledge of the Old Testament and a sense of the history of salvation. It is worth dwelling on both these points, because they are both notably lacking in English popular Catholicism. A sense of the history of salvation, for salvation takes place within history. The message of the Old Testament is that God intervenes in history to save. He is the Lord of history. He has a plan that governs history. Revelation shows the gradual unfolding of that plan. Jesus is the center of this redemptive history. He brings the decisive intervention of God. His death and resurrection are the great central events of human history, determining all its course. We are still in the midst of redemptive history.

The risen Christ rules, but His rule is not yet fully manifested. He is gathering His own to Himself. He will come again and bring all to fulfillment. There is the past, containing the mighty deeds of God, culmi-

nating in the Christ-event; there is the present, marked by the invisible rule and influence of the risen Christ; there is the future age, already present in Christ and His grace, but to be fully manifested at the Second Coming. "And when all things shall be subdued unto Him, then the Son also himself shall be subject unto him that put all things under him, that God may be all in all" (1 Cor. xv, 28).

Now we cannot understand the Easter mystery, the Church, the Eucharist or the sacraments, without a sense of this history. Our faith is not a list of truths divorced from a relationship to time and history: it tells us the *story* of God's love, a story which shows God entering into history and carrying out there His plan. And we cannot see things in this way if we continue to ignore the Old Testament. The Old Testament lays down the pattern of the divine intervention in history. Although it must be read in the light of Christ, it remains part of the revelation of Christ and is permanently valid for us. That emerges quite plainly from the liturgical use of the Old Testament, particularly during Lent and Easter. A knowledge of the Old Testament is necessary if we are to enter into the liturgy and grasp its approach.

It is a pity that in the Roman liturgy we do not have more readings from the Old Testament on occasions when the people are present. Certainly, a definite requirement of the liturgical renewal is that the people should know the Old Testament and know it as a whole. Not all need a scholar's understanding of it, but it must be familiar in all its distinctive parts. Since the psalms play such a part in liturgical prayer, the initiative of the Grail in adapting the Gelineau psalms for English use is an important step in this direction. But the general ignorance of the Old Testament is immense, and yet the renewed understanding of Easter, the Eucharist, baptism and the other sacraments depends on the use of Old Testament themes. That is the challenge we face.

The liturgy is the public worship of the Church. It is only to be expected then that attention will be paid to the doctrine of

the Church. The renewal, however, in the theology of the Church goes back well beyond the present liturgical movement. It can be traced back to Romanticism with its stress on life and vital values and to the work, in that setting, of Moehler and the Tübingen school. The struggle with naturalism also helped Catholics to an awareness of the mystery of the Church. At the same time, what considerably stimulated theological reflexion on the Church was the renewal of interior life within the Church and the liturgical movement must be counted among the various ways in which that renewal of interior life has been manifested. We may say then that the liturgical movement and a renewed ecclesiology go hand in hand.

CATHOLICS LACK SENSE OF COMMUNITY

Now we have been talking about the Church as the mystical Body for years, and there is no doubt that there is a deeper understanding of the Church than existed previously. All the same, we have largely failed to get the full doctrine across. People realize better the mysterious union that unites them to Christ and to each other, but where we have failed is in conveying the identity of the mystical Body of Christ with the reality of the parochial community as it exists here and now. Our congregations lack a sense of community. Some would say that our most important task is the creation of such a sense of community, and what does that mean but the creation of a sense of the mystical Body not as something up in the air but in its concrete realization in the local community.

Mr. Smith may have heard of the mystical Body, but he does not really think that going to Christ means drawing closer to Mr. Brown, that it is as a community that we live in Christ, and the Mass is a communal sacrifice and Communion a communal meal which we do and share only together, and therefore he does not see why he should not follow the Mass on his own and ignore the existence of Mr. Brown. In order to bring what we say about the mystical Body down from the clouds and apply it to the concrete reality of the Church, we need to see the liturgical assembly as the expression and cause of the Church.

We are the Church when scattered through

factories, offices and homes in our daily occupations, but when we come together in the Sunday assembly the Church is given its visible expression as a community. That means that our assembly for Mass is the realization, the symbol and the cause, of our union together in Christ. An important function of the Sunday Mass is to gather and express the community. The Church becomes visible, and in that setting of the gathered community, the Eucharist is celebrated as the sacramental symbol of the unity and its source and cause. The Mass has a structure that is designed, as historical studies have abundantly proved, to make it a real expression of the community, a communal celebration.

The restoration of the vocal participation of the faithful in the Mass is not a didactic trick, intended simply to help them follow what is going on, but the renewal of a function of the Eucharistic assembly that alone explains its structure and the atrophy of which has resulted in a deterioration of the Christian life of the people: namely, the function of expressing visibly in a communal celebration the Church as the one Body of Christ and the chosen People of God. As long as our Sunday congregations are as amorphous and passive as cinema audiences and our communicants as indifferent to each other as solitary eaters in a restaurant, the doctrine of the mystical Body has not been understood. . . .

EUCHARIST IS A SACRAMENTAL SACRIFICE

There has been a stress on the dynamic as opposed to the static aspect of the Eucharist. The purpose of the Eucharist is not the adoration of the real presence but its function as sacrifice and as food. The two aspects, sacrifice and communion, have been brought together and the unity of the Eucharist stressed by the sacramental approach. This has shown that the Eucharist in its entirety belongs to the sacramental order; it is a sacramental sacrifice. This approach has also enabled theologians to overcome the limitations of the post-Tridentine theology of the Mass and show how the Mass is a sacrifice without adding to Calvary but remaining one sacrifice with it. It is the sacrament of Christ's sacrifice. Vonier was a pioneer here, but the discussions today are largely centered on the Mysteries-presence theology. Again, the place of Holy Com-

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munion within the celebration of the sacrifice has not been neglected. What has helped with this point has been the realization that in its outward structure, its sacramental sign, the Eucharist is a sacred meal. It was instituted as a meal and, despite all ritual developments, this basic structure, which includes all the aspects of the Eucharist, remains the same.

The study of the liturgy has led to a better understanding of the Mass as the sacrifice of the Church. This is the truth rightly stressed by Father Jungmann when he deals with the meaning of the Eucharist in the first volume of his great *Missarum Sollemnia*, and he has devoted a little book to a more popular exposition of the same point. What is most prominently expressed in the Eucharistic liturgy is not that it is the sacrifice of Christ but that it is our sacrifice, the sacrifice of the Church, in which all share. This serves further to focus attention on the whole question of the share of all the members of the Church in the priesthood of Christ.

No account of the doctrinal side of the liturgical movement would be complete without some words on the *Mysterientheologie* which originated with Dom Odo Casel of Maria Laach, who died in 1948. The theology of the mysteries gets its name from the fact that it expounds the whole saving work of God, and, in particular, the life of worship or the liturgy with the help of the concept of "mystery." By mystery, Casel did not mean a mysterious truth beyond our reason; for him it indicated a reality. He distinguishes three levels of mystery. First, there is the plan of redemption as existing eternally in the mind of God: the divine plan of love in God. Then there is the Christian mystery, the mystery of Christ, which is the coming into history of that divine plan in a theandric action. The third level is the mystery of Christ as continued in the Church and made present in each of the faithful.

It is made present, not by a mere application of merits, but by a vital communion, a mystical but very real union with the mystery of Christ. The axiom of this approach is that a man does not become a Christian by the mere acceptance of the teaching of Christ, nor by the mere accept-

ance of graces communicated by Christ, but by a real share in the very saving activity of Christ. The mysteries of Christ must then be reactualized, made present again, so that we can share in them. This is achieved by the *Kultmysterium*, the liturgy, which by a symbolic representation of the saving acts of Christ brings them really present and allows us to take part in them and thus reach salvation.

What is relevant here is to observe that this approach has acted as a leaven in theology and enabled it to overcome a too mechanical way of understanding the sacraments as causes of grace. In the liturgy—the Mass and the sacraments—we reactualize, we make present, the mystery of our salvation. By our celebration we enter into that mystery: we die with Christ and rise again. What precisely is made present? How do enter into the saving work itself of Christ? These and similar questions are being discussed and it is their discussion that is giving a new depth to our sacramentary theology.

SACRAMENTS AS SIGNS OF WORSHIP

If theologians are seeking to understand the connexion of the sacraments with the mystery of Christ, they are also being led by the liturgical movement to grasp more fully the human dimensions of the sacraments as signs of the faith and worship of the Church. The exclusive dominance of the notion of cause in the theology of the sacraments has had an impoverishing influence. The human side must not be forgotten. Sacramental activity is a human activity, and sacraments are actions whereby the Church expresses its worship and its faith. They are designed to have a meaning on the human plane of spiritual and social communication. They include a human response to the divine gift. They normally imply a communal celebration, expressing and building up the life of the Church.

But when we think of the sacramental organization or economy as it is called, we must not limit it to the seven rites that are in the strict and proper sense sacraments, any more than we must restrict the seven

sacraments to what is necessary for validity. No; each of the seven sacraments is surrounded by a great number of rites, lesser signs or sacramentals, and these have their importance. They are not simply decorative accessories. They form the symbolic context of the sacraments and are necessary to display and express the full meaning of the rite. The seven sacraments are not isolated entities; they form a sacramental world. They form a whole with the rites that surround them and depend upon them and draw from their riches. They form, too, a unity with the rites or sacramentals by which the Church develops and expands her divine worship, such as the dedication of churches, funeral rites, blessings and consecrations, and so on; and, naturally, with the extension of the sacrifice of praise, the Mass, in the divine office. Through this sacramental economy or world of sacred signs Christ continues the work of redemption and brings to us in the Church His life, death and resurrection.

That world of sacred signs is still largely unfamiliar to our Catholic people. For them the sacraments are simply means of grace. To be reintroduced to it, they will need to be more familiar with the Bible, because the symbolism used in the liturgy is Biblical. But the Bible and the liturgy develop the great basic symbols that have always been used by man and correspond to deep human needs. Father Vann in his recent book, *The Paradise Tree*, and in an article in the *Catholic Teachers' Journal* (March 1959), has pointed out the need for symbolical thinking in man. Man cannot subsist and retain mental health on a diet of purely rational and conceptual thinking; the mind must use as well symbols and images. We have served up the faith in cut-and-dried formularies and by the use of conceptual analysis and discursive reasoning, while there has been at our disposal a world of rich images and symbols that are human, Biblical and traditional. The inadequacy of our presentation of the faith is not merely doctrinal but psychological; there is a lack on the basic human level. Our expositions defy the laws of the human psyche.

One last doctrinal point. Our Christian life should include an eschatological tension. We should live in expectation of the Coming of Christ. The hope of the Second Coming gives us a sound attitude to the Church and her mission, enables us to see the world and

GUIDE

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human activities in a proper light, and gives us a proper conception of our own destiny which includes the resurrection of the body. This expectation is being given back to the Christian life, particularly in connection with the Eucharist. We gather together to await the Coming of Christ and to anticipate that Coming and the Messianic banquet in the sacred meal of the Eucharist. The eating of Christ's Body in the Eucharist is a pledge and preparation of the resurrection. . . .

We live in an age of liturgical reform. Anyone who denies this need may be in invincible ignorance but he is out of touch with the mind of the Church. The movement for liturgical reform has been taken over by the authorities of the Church in no uncertain manner.

But ritual changes without a corresponding change in mentality will bear little fruit. We need to set to work to shake off our monumental complacency. Serious reflexion is required on our part to make our own the doctrinal progress that underlies the liturgical movement and which is bringing about a welcome reorientation in Catholic piety. Then we must get this across to the people by constant teaching and preaching. Great progress will be made if we remember that ideas do matter. We must set about changing our own and those of our people.

Guide Lights

OUTDOOR APOSTOLATE CONVENTION . . .

Nearly one hundred priests representing dioceses from Louisiana to Virginia, met in Richmond, Va., for the 14th annual Outdoor Apostolate Convention. The group began to meet out of a concern to improve techniques in outdoor mission work, such as trailers and street preaching. It now explores every phase of winning converts in the light of the particular sectional problems of the Southeastern states. Similar regional meetings of priests interested in winning converts might be held with immense profit in other areas of the country.

Sessions were held at the Hotel Richmond from April 19th to 21st. Bishop John J. Russell was a warm, friendly host to the convention. Other members of the hierarchy who participated were: Bishop Joseph H. Hodges, Bishop Vincent S. Waters, and Bishop Joseph A. Durick. Father John T. Cilinski, director of the Richmond Diocesan Missionary Fathers, arranged the program and was chairman of the convention. The formal talks and speakers were:

"The Outdoor Apostolate—Rugged School of Sanctity for the Modern Apostle." Rev. Vernon J. Bowers of Richmond, Va.

"Southern Missions." Rev. Elmo Romagosa of New Orleans.

"Understanding Protestants." Rev. John T. McGinn, C.S.P., editor of *Guide*.

"Catholic Ecumenism." Rev. Bonaventure Schepers, O.P., Washington, D. C.

"Follow-up for Adult Converts." Right Rev. Msgr. Leonard B. Nienaber, director of the National Guilds of St. Paul.

Workshops included "The Training of Lay Apostles," by Rev. Lewis Delmage, S.J., director of the Sodalities of Our Lady, Philadelphia; "The Use of Lay Apostles," by Rev. John F. Loftus, of the Glenmary Fathers who is stationed at Sylva, N. C.; "Techniques in Outdoor Preaching," by Rev. James Jones, Pinehurst, N. C.; and "Follow-up Procedures," by Rev. Michael Quealy, of Birmingham, Alabama.

WASHINGTON SEMINARS ON CONVERT WORK . . .

It is difficult for parish priests to travel long distances to conventions, nor is it easy for them to get away from parochial duties even for two or three consecutive days. At

the same time, it is necessary for them to meet for a practical exchange of views on problems and experiences—especially in the field of winning converts. A highly practical solution to this difficulty was tried successfully by the priests of Washington, D. C.

At their monthly Day of Recollection, it has been customary to devote one period to the consideration of some phase of the parish apostolate. This past year, with the encouragement of Archbishop O'Boyle, the general topic selected was: "The Instruction of Converts." Very Rev. Msgr. D. Joseph Corbett, director of the Archdiocesan CCD and Very Rev. Msgr. William J. Awalt of St. Matthew's Cathedral, headed a committee which decided on subjects and speakers. Each talk was followed by general discussion, questions and an exchange of personal experiences and methods.

Other dioceses, desiring to hold similar discussions, will find the topics of the Washington seminars suggestive:

Nov. 12.—"What To Do To Bring Them In!" Monsignor William J. Awalt.

Dec. 10.—"What To Teach." Rev. John T. McGinn, C.S.P.

Jan. 14.—"The Aftercare of Converts." Rev. James F. Kerins, C.S.S.R.

Feb. 11.—"The Apostolate To the Negro." Rev. Joseph A. Connor, S.S.J.

Mar. 10.—"The Information Center and the Parish Priest." Rev. James A. Coen, C.S.S.R.

Apr. 21.—"The Personality of the Priest in Convert Work." Monsignor Awalt.

May 12.—"The Coordination of the Convert Apostolate." Monsignor Corbett.

HARTFORD CONVERT PROGRAM . . .

This is the latest diocese to inaugurate a coordinated plan for winning converts. Hartford's plan, like so many others, is sponsored by the CCD of which Monsignor John P. Wodarski is archdiocesan director. Six months ago, priests in six parishes met to discuss their proposed cooperative effort. The success of Father Edward McLean's class, first at New Britain and then at Hartford Cathedral, gave impetus to the plan and proved a workable model for other parishes.

After discussion, preparation and appropriate publicity, inquiry classes were held once a week in six parishes in greater Hartford. The results of this campaign were evi-

dent in the public reception of 117 converts during Holy Week at the Church of St. Lawrence O'Toole. This is the largest group of adult converts ever to be received in a single ceremony in the history of the Archdiocese, and probably in the country. These converts received First Holy Communion in groups in their own parishes at evening Mass on Holy Thursday.

Sixty-five of the converts were instructed by Father Edward McLean at the Hartford Cathedral. He is one of the most active priests in the country in extending the use of the inquiry class technique in American parishes. And his hand was evident in the impressive public ceremony in which these converts were baptized. A solemn procession of the candidates and their sponsors opened the ceremony Sunday afternoon at three o'clock. A cross bearer and two acolytes led the procession, which included the Fourth Degree Knights of Columbus honor guard and many priests of the archdiocese.

Father Francis X. Ryan, C.S.P., director of the Father Gillis Information Center in Boston, delivered the commentary during the baptism, explaining the history and meaning of the prayers and ceremonies of the sacrament to those attending. The sacrament of Baptism was conferred upon the candidates by the six priests who had conducted the inquiry classes and had instructed those who were baptized. These priests baptized their own individual groups simultaneously.

Rev. Gordon B. Wadhams, himself a convert who now is on the faculty of St. Thomas Seminary, Bloomfield, Conn., and writes a weekly column for *The Catholic Transcript*, delivered the sermon. The Cathedral choir sang and the ceremony closed with Solemn Benediction of the Blessed Sacrament. A reception for the newly baptized Catholics and their invited guests was held immediately after the ceremony.

INFORMATION CENTERS . . .

About sixty Protestant ministers and an equal number of Catholic priests met at the Paulist Information Center in Boston recently at the invitation of Father Francis X. Ryan, C.S.P. They came to hear Father Gustave Weigel, S.J., speak on the subject of "Ecclesiology." The moderator of the meeting was Father Eugene Burke, C.S.P., of the Catholic University of America. Bishop Feeney of Portland and Bishop Connolly of Fall River also were in attendance. The talk by Father Weigel was followed by a lively question period. Guests were given a questionnaire asking if they were interested in attending similar meetings in the future and the topics they would like discussed. . . .

Father Frank Stone at the Toronto Center recently sponsored two activities of more than usual interest. The first was a panel discussion during an Open House day on the subject "New Trends in Religious Education." Father Charles R. McCarthy, C.S.P., Mother M. Chabanel, I.B.V.M., and Miss Eva Fleishner, director of Catechetics at Grailville discussed the aims and principles of the new Catechetical Revival. Later in the season, a "Seminar on Communications" was held at the Center with principal speakers including Mr. Richard Walsh, broadcast co-ordinator of the NCCM; Rev. C. B. Crowley, C.S.B., of Assumption University in Windsor, and Henry Boyle of the Canadian Broadcasting Company. Ten workshops concerned themselves with communication problems like Censorship, The Advertisers' Responsibility, Good Business vs. Good Culture and The Catholic Attitude Toward Communications Media.

STUDY WEEK ON MISSION CATECHETICS . . .

Fifty mission bishops and about 170 missionaries will meet near Munich in Germany this summer for a weeklong discussion on the content of the catechism and ways of teaching catechism in mission countries. Although the official scope of the International Study Week on Mission Catechetics is restricted to missionary activity, it is expected to affect the teaching of religion and the instruction of prospective converts everywhere. His Eminence Gregorio Pietro XV Cardinal Agagianian, Pro-Prefect of the Sacred Congregation for the Propagation of the Faith, will preside at the meeting.

Archbishop Denis Hurley, O.M.I., of Durban, South Africa, will address a special session of the bishops on the role of the bishop in a catechetical renewal. Archbishop Hurley has gained recognition as a champion of the rights of Negroes in South Africa. The convention is an outgrowth of last September's International Study Week on Liturgy in the Missions, which met at Nijmegen, the Netherlands. Delegates at that meeting made frequent demands for a fuller study of modern catechetical methods and their use in the missions. The organizer of the convention is Father Johannes Hofinger, S.J., of the Institute of Mission Apogetics in Manila, the Philippines. Co-sponsors are the Association of German Priest Catechists in Munich, and the International Center for Religious Education in Brussels. The study week takes place July 21-July 28. Most of the delegates are expected to attend the International Eucharistic Congress in Munich, 65 miles away, which opens July 31.